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Schools and Colleges of The American Lutheran Church

Higher Education:
A Report to the Church

Lutheran Herald

APRIL 19, 1960 • VOLUME 44 • NO. 16

THE TASK of the Christian school is complex and difficult. It must be intellectual without making intellect into an idol and competent without succumbing to the corruptions of power. It must profess its adherence to the faith without becoming arrogant and rude. It must, to use a phrase of C. S. Lewis, have a countenance "burning with intelligence and charity."

BY KARL A. OLSSON ON THE OCCASION
OF HIS INSTALLATION AS PRESIDENT
OF NORTH PARK COLLEGE
AND THEOLOGICAL SEMINARY.

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er 43 years of operation, ELC Schools
Colleges find that it is. . . .

Examination Time

An interview of Dr. Sidney Rand
by Robert Lutnes

keeping with the academic atmosphere involved, ould like to direct my questions to you in the form n used by teachers in the class rooms: true-false, pletion, multiple choice, and essay. Will this be factory?

ery satisfactory.

True—False

hen first let us begin with true-false questions. Is ue that the number and types of our schools and ges have remained constant since 1917?

his is false. Whereas the number of seminaries has eased from one to two, and the number of colleges n four to seven, the number of secondary schools decreased from twenty to a present total of two.

oncerning enrollment, is it true that at least 90,000 ons have attended the colleges and schools of the rch since 1917?

his is true. Out of that number, 65,000 attended colleges, and 25,000 attended our secondary schools. ing this time there has been a grand total of fifty- e college presidents.

oncerning the cost of attending our colleges, is ue that the church pays the major share of this unt for the student?

lse. The student still pays approximately 80% of cost of his education. Only in the seminaries does church still pay the greater share, approximately , with the student bearing the other 25%.

it true that in the past four decades the value ur campuses has increased fourfold?

his is true. In 1917 the campuses were valued at approximately $3,000,000, whereas in 1959 they were valued at a minimum of $30,000,000. Even considering the deflated value of the dollar, a conservative estimate would be a fourfold increase.

Is it true that the vast amount of building which has been accomplished on our campuses has been a gradual process over the past forty-two years?

This is false. Out of the ninety-two buildings constructed or added to our campuses since 1917 most of them have come after 1945.

Completion

Turning then to some completion questions, would you venture a completion of the following statement: A steady process of "Americanization" has gone on in our Lutheran Colleges and Schools because . . . . . .

Yes. I would suggest that my answer is not a venture, but the process of Americanization is! To complete the statement I would say it is because a process of cultural change of no little proportion has taken place in our Church in general. There is an awareness that we are in America to stay. There is still a strong appreciation of our Northern European heritage, but the classical "university" type of education which emphasizes the liberal arts is being supplemented and to a great extent replaced by the typical American type which emphasizes occupational preparation. In the areas

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The man being interviewed on these pages, Dr. Sidney Rand, is the executive director of department of Christian education of The Evangelical Lutheran Church and has been elected executive director of college education in The American Lutheran Church as of January 1, 1961. The interviewer, Robert Lutnes, is a writer and editor on the staff of Augsburg Publishing House, Minneapolis, Minn.

of studies, as well as athletics, music and forensics, competition demands, more and more, a recognition of current American standards.

To pursue this thought a little further how would you complete this statement: An attempt to ignore this process would be difficult because .....

"Because accrediting organizations, philanthropic foundations such as the Ford Foundation which gave $1,158,900 to our colleges in 1955, learned societies, and a patronizing government have come to be factors with which our colleges and schools must reckon despite our "independent" status. Even the American pattern of operating colleges in a manner similar to business enterprises with an emphasis on "management" and "staff" has replaced our more informal organization of earlier days.

A moment ago you referred to the number of our secondary schools having decreased from twenty to a present total of two. Could you complete that statistic with a little more information?

Yes, this is one of those trends we don't usually predict beforehand, but we understand as we look back. The growth of the public high school both in numbers and in quality of instruction is undoubtedly a major factor in this shift. More and more young people have found it possible to attend high school in their home communities. Whether this trend has been desirable or not is debated in the Church, but it seems to have been generally accepted by the church's membership. There is still, however, an indication within the Church of a desire to continue these secondary schools, and they will undoubtedly be included in the Church's future education program.

Multiple Choice

Switching to some multiple choice questions, let's try one concerning the relationship of our colleges and schools with the publicly supported institutions of our land. Would you say that the Church opposes, depreciates, encourages, or remains indifferent to these institutions?

I would definitely choose the word "encourage" out of those four offered. The Church's educational program certainly does not oppose or depreciate the place and value of publicly supported education. As citizens, the members of the church support public education, and the Church must always see ways to relate gospel to the life of man in a culture where most of people receive most of their education in non-chu sponsored schools and colleges. If we are indifferent hurt ourselves and our entire public system.

Speaking of relating the gospel to the life of m how do our church schools and colleges best prep their students for this responsibility? Is it best done its direct training of men for the ministry, or by tra ing what the church refers to as the "laymen" in the various professions and fields that make up present culture?

Here I am afraid that the multiple choice is too mu ple. It cannot be an either/or, but must be a both/a Every church must train its own pastors, and Church has always looked on this as being one of chief responsibilities. Therefore our seminaries have b rightly considered the heart of the education progr of our Church. Insofar as undergraduate preparatio concerned, approximately 85% of the pastors of Church have received their training in our church leges since 1917. It has been reliably estimated that colleges and schools of our Church have sent at l 3,500 of their graduates into the ministry, 800 i foreign mission service, and 1,000 into other chu occupations. On the other hand, more and more of graduates have come to occupy places of strategic portance and leadership in community, state and nat Public school leaders, university professors, attorn legislators, congressmen, diplomats and business appear with increasing frequency on our alumni together with pastors, housewives and teachers for years have been in the majority.

Speaking in terms of multiple choice, it seems there is a literal maze of inter-Lutheran activitie our church schools and colleges, as well as activ related to what is called the secular world. Can make any choices or classifications here?

Yes. The forty years since 1917 have seen not several Lutheran merger movements but also a ge improvement of the relations between Lutheran chu and institutions. Our colleges and schools have in the forefront of this development. In 1934 the ciation of Lutheran College Faculties was formed. American Lutheran Conference which was made t five synods also sponsored a Commission on Chr High Education. The National Lutheran Educat Conference now in existence is an association of

ran colleges and seminaries both in the United States d Canada. As to our relations with the academic world general we come together in the fructifying relation-ps such as the entire field of research, human be-iour, personal relations, social institutions and so th, through the various organizational groups active these fields.

Essay

And now I wonder if you could sum up for us briefly ne of the principles which have guided our Church the area of higher education, besides those you have eady indicated.

Besides those already referred to, I might say that Church is engaged in higher education because it derstands this work to be one way in which the urch responds to the missionary example and com-nd of the Lord Jesus Christ. The Church witnesses its faith in God as the Lord and Redeemer of life all its aspects by carrying on an effective liberal arts d general education program, grounded in a Chris-n view of God, man, human life and history. Uni-mity among the institutions on such matters as faith-ness to the Church's doctrine and the best in its dition is necessary. Uniformity in educational pro-ms and patterns of management and administration, wever, is not necessary and perhaps not even desirable.

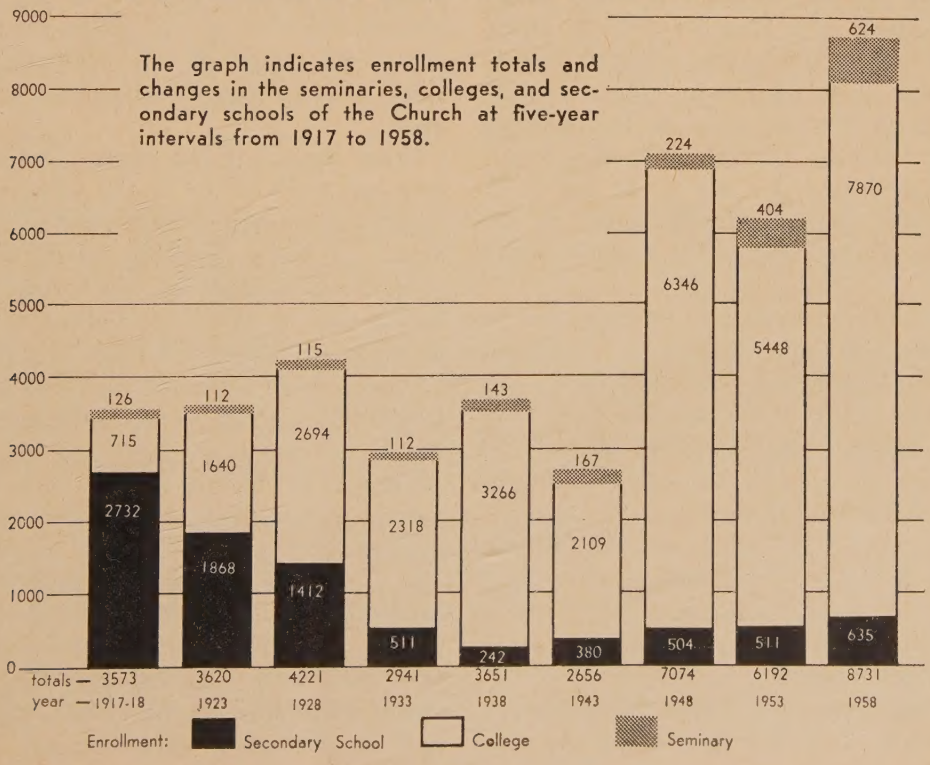
Do you believe that it can be said that the schools and colleges of our Church have reached a stage of maturity?

In spite of the adverse conditions which have been with us during these years of constant crisis since 1917, and possibly because of them, I believe that we can speak of the colleges and schools of our Church as being mature. All of the church's colleges and schools are now accredited. They have academic standing in the world of learning. They are staffed with competent teachers, a larger number than ever of whom have advanced degrees. Membership in and affiliation with learned societies, professional organizations and academ-ic groups of various kinds are commonplace. Serious self-studies have been made by each institution. More and more graduates are going to graduate schools and making enviable records there. These, I believe, are all marks of maturity.

And as for the future?

The colleges and schools of our Church are not per-fect. Nor have they ceased to grow. But they indicate a clarity of purpose, a stability of program and a grow-ing excellence which is the basis for a hopeful view of the future. Undoubtedly, The American Lutheran Church will continue an emphasis on higher education as an important, yes even a necessary aspect of the church's work.

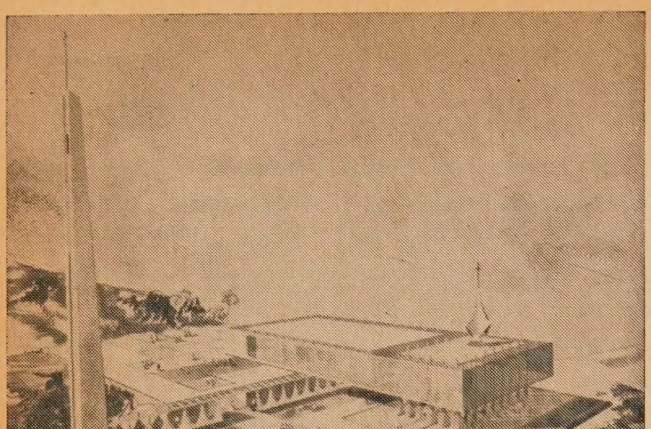
ENROLLMENTS IN THE EDUCATIONAL INSTITUTIONS OF THE ELC



Next year in Southern California

Lutherans are uniting forces to open. . .

A Ne



Campanile and Pavilion designed for California Lutheran College

Even the newest of projects have a way of getting tied up in the ribbons of history.

Lutheranism's newest venture in the field of higher education, California Lutheran College, is no exception.

Dates such as the 1880's, the 1920's, 1950, 1957 and 1959 are already part of the new college which has yet to admit its first student.

The 1880's mark the arrival of the first Norwegian immigrants who came to build a new life amid the gently rolling hills of the Conejo Valley. One of these young immigrants was the mother of Richard Pederson, the ELC layman who gave his 130-acre ranch, under an annuity with the Evangelical Lutheran Church, as the major portion of the 206-acre site. The remaining acres were purchased from the estate of her daughter by the American Lutheran Church, while Mrs. Pederson herself, who died early this year at the age of 92, will be remembered through the bell-tower on the north prominence of the campus—the Karn Pederson Memorial Tower.

The idea of a Lutheran College in the West can be traced to the late 1920's and the still-born Lutheran University of Los Angeles, with 1950 marking the formation of the Committee of Twenty-five (five from each of the five Lutheran bodies) which studied and promoted the idea of a Western college. In 1957 CLEF (California Lutheran Educational Foundation), the sponsoring agency of the College, was formed and in August 1959 the College itself incorporated under California law. This made additional history as it marked the beginning of the first inter-synodically owned Lutheran College in America.

And now to these dates will be added that of September 1961, the opening of the first classes! Is it any wonder that the poster bearing the announcement of opening carries the title "An Historic Announcemer for now the dreams, plans and sacrifices of three-quar of a century culminate in the beginning of acade work on what formerly was a ranch.

Not that the ranch atmosphere will be completely It will still be present, especially during the first y as the college occupies temporary quarters amid orange and walnut groves of the South Campus. H the students will live in modern apartment units, struction of which will begin in June. Buildings housing cafeteria, bookstore, laboratories and classro will also be constructed with a temporary library already nearing completion. Administrative offices, nic pavilion and chapel, all most attractively conve from former chicken houses, are already in use the chapel housing a thriving congregation of the gustana Lutheran Church. Nearly completed is a swimming pool—deck area, surrounded by orange t which will be used in the year ahead by the hund of church families and groups visiting the site month and then subsequently by the students in physical education and recreation hours. In the m plan of the campus, it will eventually serve the fa village area of some 60 home sites and 60 apart units.

Other features of the master plan include a 38 park just north of the faculty village with a shop center, community hospital and a 4,000-seat a theatre. In honor of CLEF, the founding agency entire South Campus in which these facilities w located and in which the College will first oper been named Mountclef Village.

Located near Thousand Oaks, 45 miles west Los Angeles Civic Center, Mountclef Village close proximity to the many cultural and recrea advantages of the Los Angeles area. Everything operas to Disneyland, beaches to mountain and to thriving cities are within easy reach, with the Valley itself blossoming forth as Southern Calif most rapidly growing area. Ventura County, in the college is located, offers many scenic wonder two fine coastal cities, Oxnard and Ventura. A yearly temperature in the Conejo Valley is 60 d with no extremes in either summer or winter.

ollege In the West

by Robert B. Gronlund

ly an ideal setting for the 400 students, Freshmen l Sophomores, which the college will be able to serve its opening year! And as more students enroll and College grows into the Junior year in 1962 and the ior year in 1963, it will gradually move into perma- t buildings in the North Campus. One building, gymnasium, will already exist there at the beginning school in 1961. A project of the Synod of the Pacific thwest of the United Lutheran Church, gym con- uction is slated to begin in August, including the ompanying playing fields and tennis courts. Total t is estimated at $550,000.

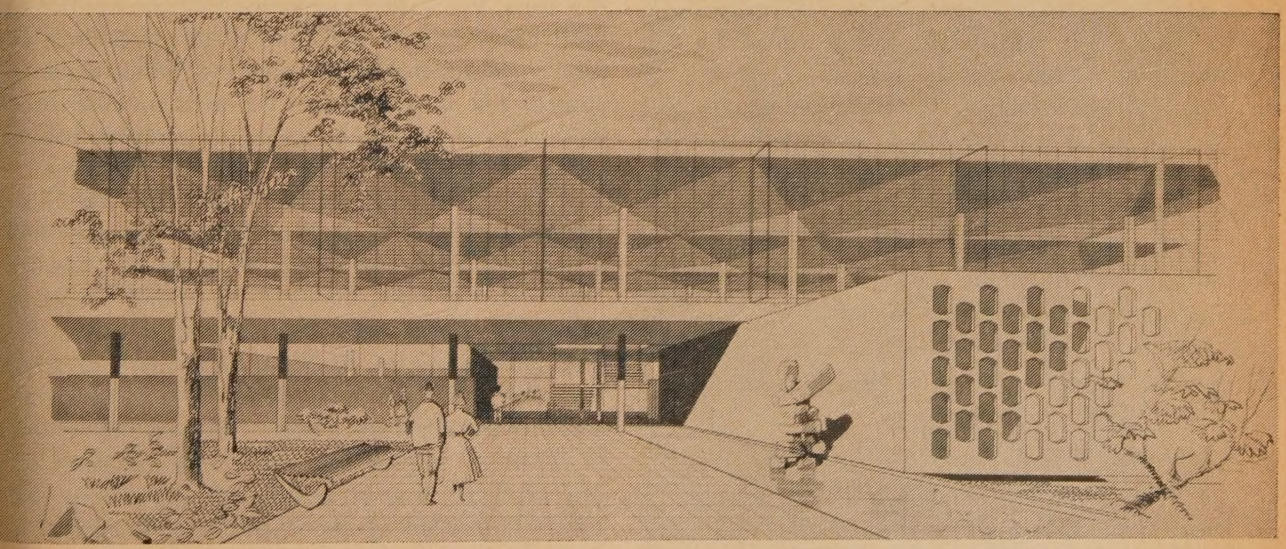
Other North Campus projects and their sponsors in- de the Library, $300,000—ELC, California District; dent Center, $300,000—ALC, California District; a tion of one dormitory, $72,500—UELC, Pacific Dis- t; Science Hall, $262,000—Augustana, California nference. Each of these campaigns is now under way l is based on a goal of $6 per confirmed member each of two years. As most Western congregations very young, with large building programs, these ls are both sizeable and sacrificial, for they come in lition to regular benevolence goals.

ndividuals are also participating sacrificially in the lding of this new College through what is called FELLOWS program which must provide one mil- n dollars for the necessary site development.

In addition, every member of the merged church, The American Lutheran Church, will participate in the project through the two million dollar Jubilee offering to be received on Pentecost, 1961. $300,000 of this amount is designated for California Lutheran College. With this fine gift, total gifts to the College, received and pledged, total over $3,500,000—an historic beginning!

Though no date has been set for its construction, the symbol of the College has already become the proposed Campanile-Pavilion building on Mount Clef, as the 200-foot rise has been named which crowns the campus at its north end. Standing at 1000 feet above sea level, the height dominates three valleys and affords a magnificent view of valleys, orchards, and mountains and in the distance a glint of the Pacific Ocean. With a meditation chapel, conference and work rooms, the Pavilion will provide a spectacular meeting place for church and college groups, as well as to stand as a symbol of the faith upon which the college is built.

At the head of the campus planning and the college development program from the beginning has been Dr. Orville Dahl, former executive director of Higher Education in the ELC and president-elect of the College. His assistant, Pastor Robert B. Gronlund, is a member of the ALC, while other appointments soon forthcoming will further reflect the unique five-body ownership.



Entrance to Library Building

Challenge to the Church Colleg

Observations by Dr. Sydney Rand based on the findings of Lutheran Youth Research.

"But I thought this was a Christian College!"

No amount of explanation by the deans and the president could dispel the doubt and shock of the mother who had been summoned to the college to be told that her son had been asked to leave school. She knew he had "problems" but she had been led to believe that at a college of the church all would work out. After all, this was a *Christian* college!

The first reaction of faculty members of church colleges to the Lutheran Youth Research Report might be, "We knew that. We've been getting students with problems like this for years." The questions of young people concerning their faith, the expressed doubts along many lines and the implied criticism of the church by her youth are areas of concern which college teachers frequently sense. To see the results of a rather extensive survey of the church's younger members which seems to support the general impressions teachers have had is both encouraging and discouraging. It seems comfortable to have suspicions confirmed; it is distressing to have reliable information confirming a situation which ought not be.

The best thing about the Report is the fact that it will undoubtedly act as a prod to those who deal with young people to know them as well as possible in order to provide them with the greatest possible assistance as they grow to adulthood. This will be as true for college personnel as for parents and youth workers.

The chief single impression that is gained from a reading of the Report is the crucial importance of knowing and understanding youth. Surely this is vital for the colleges of the church. The Report indicates that the "policy makers," far removed from youth but responsible for youth programs and organization, made the poorest showing as far as knowing the attitudes of youth concerned. Youth workers in local congregations and pastors scored much higher.

Colleges have long been developing testing programs of various kinds aiming to know their students as well as possible. There are intelligence tests, aptitude and skill tests, interest inventories, educational progress examinations and general knowledge tests. All of these are helpful. Perhaps a study such as that begun by Lutheran Youth Research can result in an instrument which will prove helpful in understanding college dents better as church members and as Christian lievers.

If this happens fewer mothers will be summo in the future to be told their son must leave col for the college might then know the student enough to reach him at the point of his deepest n in a way which will enable him to grow as a pe and as a Christian and to remain as a student in coll

There are some specific implications for the w of the Christian college in the findings of the Repo

The importance of each individual life basic to the work of the church and to successful living anyone, is pointed up in the Report. The findings dently revealed great areas of similarity of atti among the youth who were questioned. This supp the findings of other studies recently done concer college youth. The seeming paradox of a basic centeredness and a desire to conform to the grou a problem faced by every college teacher who tri stimulate the intellectual interest and activity of student who is content to "get by with a C."

Individual Interest

The Christian college professes a sincere intere the individual. We have often sold our progra this basis. We have also claimed that the healthy C tian community of the church college campus i ideal environment for the growing young adult c church. The Report stresses the need for just this of dual experience and places the problem befor college.

A second area of major concern for the Chr college would be the need to "bridge the gap" be a professed faith and specific areas of life. The F reveals that a major problem for young people successful relating of their faith to all areas o The growing ability to do this is a mark of Ch maturity and assisting students to do this shou a goal of the Christian college. This may not be "t in classes in religion necessarily, although some c can be done. Instead here is an opportunity f Christian college by the example of faculty an dents and by a wholesome personal concern f

vidual student to assist each one to understand "practical" side of Christian living.

he relation of the faith to specific subject matter s is another problem, however, and much can and uld be done here. Surely the student has a right to ect the Christian college to help him understand n as man in classes in psychology, history, art and sciences as well as in Bible or ethics. And the ning of human history is not learned only from igious" subjects but also from those courses and se teachers where sensitiveness to the faith is a part he spirit of teaching and studying. The report in- tes that youth do not understand their faith in tion to boy-girl problems, occupational choice, fam- affairs or social issues. The college of the church ds to grasp this problem as its opportunity. This is very business of Christian education.

Lack of Basic Facts

imilar to this problem of "relatedness" was the fail- of many youth to understand even the primary trines of the faith. The Report found unclear and n wrong answers given on such items as sin and giveness, the relation of God's law to life and the grace of God in Christ.

ollege religion teachers can site ample evidence to ify this conclusion. When Lutheran young people nly assert that Paul and Moses were contemporaries that a person is saved by keeping the Ten Com- ndments or even that Martin Luther wrote the w Testament (or should have!) then almost any of basic knowledge and understanding on the of youth seems possible.

Vhile a discussion of why this should be among th who have attended Sunday school for eight to lve years and also have been confirmed in the Lu- an Church could be very interesting it is more im- tant for the colleges to realize that this is the situa- and then do something about it. Evidently what eeded is simple, clear, attractive teaching of the c articles of faith.

he colleges of the church should also take note en the Report reveals that young people are per- ed concerning a choice of occupation. In a day of upational opportunities never before equalled in nber and variety and with numerous "vocational dance" efforts in high schools it is strange that youth uld have doubts and questions in this area. But s healthy that young people of the church regard it important to view their choice of occupation as a istian concern and colleges should capitalize on fact. No doubt some clear thinking is needed in area of occupation and faculty members will have ny opportunities to face students with sensible and istian points of view here.

The Report emphasizes the need for better trained youth leaders in congregations. The colleges are naturally expected to play a major role in such training. The implication seems to be that the colleges can provide courses which will train youth leaders. It is unclear from the Report whether techniques and methods of youth work would make much difference. In fact it may be that a fuller attempt to know and love young people is the basic requirement. The Report can be so interpreted.

The colleges of the church are hesitant to include in the curriculum courses expected to fill a specific "practical" need. They usually do not meet expectations and are soon outmoded. Here the college may play it role best by offering a substantial and liberal education to those whose personal interests lead them in the direction of youth leadership. In addition to this, however, colleges of the church must be aware of the need to provide those courses and other educational experiences which will lead students to a respect for each person with whom they live, a sympathetic understanding of people, and at least some knowledge of how to work with groups.

A hopeful sign shows up throughout the Report. It seems that the youth interviewed are concerned about their own lives and their relationship to God. This is a basic positive factor and the starting place for any program seeking to reach youth. There is little indication here of hostility to the church or to the faith. This is where the college meets most of its students. The negative, chip-on-the-shoulder student is in the minor-

ity. When the student is approached in a direct, fair and positive manner he usually responds in a wholesome way.

Some interesting questions and observations relating to college work have come to this writer from reading the Report. The following should be mentioned even though they are not the most basic or serious concerns cited in the Report.

Four Challenges

1) Seniors in high school were found to be more interested in church and Luther League than were the sophomores or juniors. It would be interesting to know if there is evidence to indicate that this interest continues into college years.

2) Is there a danger that adults in the church will look upon Luther League and the Christian college too much as "shelters" from life and not enough as arenas in which youth may discover and grapple with real problems in the name of Jesus Christ? If this is true how may we avoid a harmless stress on this aspect of the church's work while still offering young people the needed opportunities to deepen their faith and increase their devotion?

3) Is there not a real danger of expecting young people to adopt concepts which adults have determined to be "right" instead of permitting youth to grow in their own way with regard to their manner of understanding and expressing their faith? The Report assumes the correctness and adequacy of certain points of view regarding personal faith and its expression by young people. Those who have taught in college are always sobered by the knowledge that a number of students who were "unorthodox" in behavior or expression of faith possessed the very characteristics of initiative, creativeness and wholesome human-ness which led them to lives of significant leadership in church and community later in life.

4) Colleges know that one of the chief marks of the mature and educated person is his ability to live with unresolved issues and continuing questions. While the basic issues of life (such as sin and redemption) need to be understood as well as grasped in faith we must always remember that the goal of the Christian life is not the discovery of the right answer to each question. Faith implies in its very nature the incompleteness and tentativeness of life and our understanding of it. Youth must never be robbed of their right to be questioning, seeking Christians.

The Report teaches patience to those adults who seek to lead and guide youth. This is a virtue slowly learned but vital to Christian teaching. Colleges of the church need teachers equipped with both competence and patience.

An Eas

Awake, my heart, with gladness,
See what today is done;
Now, after gloom and sadness,
Comes forth the glorious Sun.
My Saviour there was laid
Where our bed must be made
When to the realms of light
Our spirit wings its flight.

The Foe in triumph shouted
When Christ lay in the tomb;
But, lo, he now is routed,
His boast is turned to gloom.
For Christ again is free;
In glorious victory
He who is strong to save
Has triumphed o'er the grave . . .

In this Eastertide of 1960, tens of thousands of C tians all over the world will be singing Pastor Gerhardt's sublime hymn, *"Auf, Auf, Mein Herz, Freuden."* The German version is, of course, familiar than the English, for the translation was made until 1867—less than one hundred years ago

Gerhardt is remembered as the beloved Luth hymnist of the Reformation. He wrote so many be ful sacred songs that some authorities consider Europe's greatest hymnist. How cherished was memory was revealed to a group of English clergy who, around the middle of the nineteenth century, to Germany as theological students, and there be familiar with his story.

There probably was no more important figu the Protestant movement on the continent, who h endure so much sorrow and adversity. From 16 1642, young Gerhardt was a student in Luther's city of Wittenberg, where he early turned to h writing.

Those times were black, indeed. The entire co side was ravaged by the Thirty Years War, and b was often arrayed against brother in that fratricid ligious strife.

Gerhardt eked out a living as best he cou

ymn Three Centuries Old

By Vincent Edward

ring, but it was not till he was forty-five that he any settled pastorate and income. A chance to take r a parish in a small village gave him a precarious hold, so he was encouraged to marry the woman had long loved, and to publish a collection of his nns.

His beautiful sacred songs soon won their way into hearts of worshippers everywhere. In these verses poor and the afflicted found unfailing comfort and solation. Pastor Gerhardt's hymns brought him so ch fame that he was invited to become the assistant tor of the great cathedral church in Berlin. This was 1657.

There, for a few years, he was a commanding figure, aching to great throngs and winning many follow- by his words and good works. It all ended, sadly ugh, when the Elector Frederick Wilhelm I, seek- to compose the differences between the adherents of her and Calvin, demanded the two groups should ne to some mutual agreement. Since Gerhardt felt could not accept the harsher doctrines of the Re- med body, he joined with others of his own church refusing to assent to the Elector's edict. His defiance ught swift retaliation; in a short time he had lost cathedral post, and even been forbidden to perform clerical offices.

The last years of the great hymnist were shadowed grief and loneliness. He had five children and three them died when they were hardly out of infancy; lly, came the heaviest blow with the death of his oted wife. The bereaved husband was transferred a smaller church at Lubben, where he must have ost felt like an exile after his crowded days at Ber-

A Clear Shining Light

ut those were the years when, amid all the dark-, Paul Gerhardt found a clear, shining light. Never he sensed more vividly the fact that "God is love," would be his sure refuge. Gone were the days when eemed so necessary to be a stickler for dogma; he w now where to cast all his burdens and sorrows if he wanted to find relief. With this rich, strong spiritual faith sustaining him, the devout pastor wrote his most sublime lyrics.

Many of his hymns were composed under circumstances that would have made other men weep rather than sing. It is certain that Pastor Gerhardt had grounds to pin his highest hope on heaven. Only a devout soul, with a strong, undergirding belief in immortality and an all-wise Providence, could have borne so much sorrow and disappointment as he endured on earth.

Joy for Centuries

And so, for centuries to come, his lovely Easter hymn will remain a masterpiece of exultant delight. The translated version by the Rev. John Kelly reveals the lyrical power of this magnificent hymnist. As a faithful shepherd of souls, Pastor Gerhardt sensed the Christian's chief reason for joy; the inspired singer was in ecstasy because he knew what the Saviour's death and resurrection have meant to lost humanity.

This is the sight that gladdens;
  What peace it doth impart!
Now nothing ever saddens
  The joy within my heart.
No gloom shall ever shake,
No foe shall ever take,
The hope which God's own Son
In love for me hath won . . .

Now I will cling forever
  To Christ, my Saviour true;
My Lord will leave me never,
  Whate'er He passeth through.
He rends Death's iron chain,
He breaks through sin and pain,
He shatters hell's dark thrall,
I follow Him through all . . .

Editorials...

To You at Home

This is a sort of "in-between" issue. It comes too late to contain any pre-convention material, too early to carry any convention-coverage material. Perhaps it can, however, serve a special convention purpose as it comes into tens of thousands of ELC homes which either are not represented at the convention at all or by only one person.

And to you at home, it brings a plea. The matters which are being considered and acted upon in Minneapolis the week following Easter are important, far more important than perhaps many of us realize. Leadership for the new Church is being chosen. The last preparations for the work of the coming years are being perfected. To use a somewhat inelegant but descriptive expression, your representatives at the Constituting Convention are hard at getting "the show on the road."

How we need your prayers! So much effort and so many prayers have gone into the negotiations which now reach their culmination! So much hangs upon the sort of Church this is going to be, now that it is so close to the point of operation!

So to you at home comes the plea: sustain us with your prayers. Let each day begin with the invocation of God's blessing upon those who are in attendance. Let the lifted eyes of prayer bring frequent petitions for guidance. And let the closing of the day bring intercession for those who bear heavy responsibility on behalf of us all.

What, No Point of View?

Driving home from the office the other day, we turned the car radio to "The Five-O'Clock News." After the usual recitation of important and not so important news items, the commentator said portentously, "And now—Today's Point of View," a daily editorial comment on some event. Silence. We waited. More silence. Now we waited with bated breath. Came then the astonished and aggrieved voice of the commentator: "We *have* no point of view today."

As long as our editorial labors continue, we shall remember, with appreciation and downright gratitude, those words: "We *have* no point of view today." It is not only news commentators who occasionally find themselves in the predicament of being "point-of-view-less." Don't we all in these hectic days?

Certainly, an editor does. There he sits, with a pad of ruled paper before him, blank and word-less as it came out of the left top drawer of the desk; his point pen poised above the pad; the deadline short hours away. And he has no point of view t He ought to have: the Church Ship is sailin turbulent waters; ecumenical problems are pres the Budget should be commented on; readers are oring for an opinion on the Roman Catholi President issue; and there are always union m which need clarification. Yet there he sits—paper b ball-point pen unused; and not a point of view cernible in any part of the editorial brain. Stark tra

But no longer! From now on we shall take co from our commentator friend; if he can do it, s we. And so we shall put the pad of paper wh belongs, lay down the ball-point pen, say with un "We *have* no point of view today"—and run that time-on-hand article by Brother So-and-So on the torial pages.

The World Council

Questions and Answers

(Continued)

III

How many Churches belong to the World C of Churches?

There are 170 member Churches from North A ca, South America, Europe, Africa, Asia, and Au

IV

How will the voting strength be distributed Third Assembly of the World Council of Churc be held at New Delhi, India, Nov. 18-Dec. 5,

The assignment of delegates will be as follows: can, 73; Baptist, 35; Congregational, 29; Disciple Lutheran, 103; Methodist, 76; Orthodox, 55; I Churches, 24; Reformed, 103; United, 49; Oth

Confessional strength and geographical distri are taken into account in the assignment of d spaces.

V

Has the ELC surrendered any of its autono becoming a member of the World Council of es?

Will The American Lutheran Church yield a autonomy to the World Council of Churches?

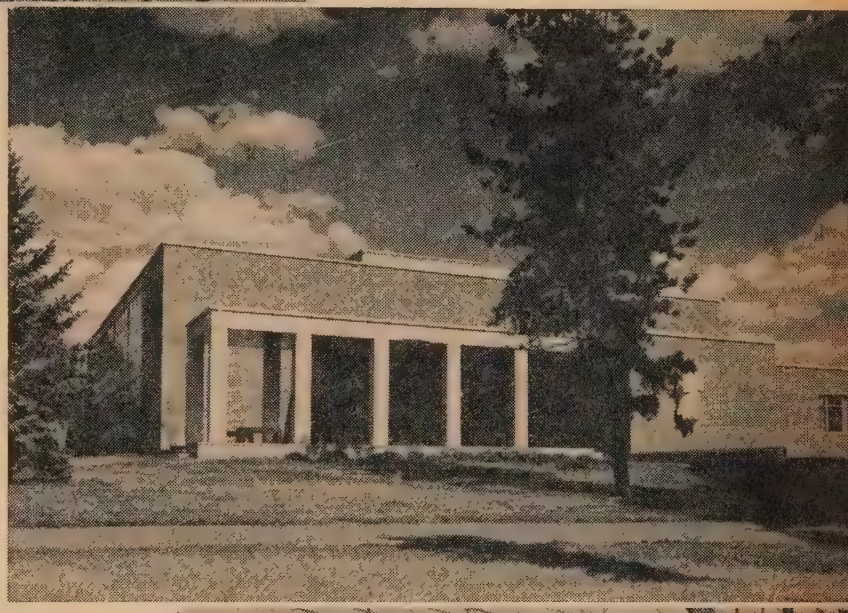
The answer to both these questions is No.

The WCC is a council and not a Church. W use the Council and we may receive benefits f work of the Council, but it has no jurisdicti what its members teach or do.

A WORLD OF DISCOVERY

To enter into the colleges and schools of The American Lutheran Church is to enter into a new world of discovery, and a discovery of new worlds.

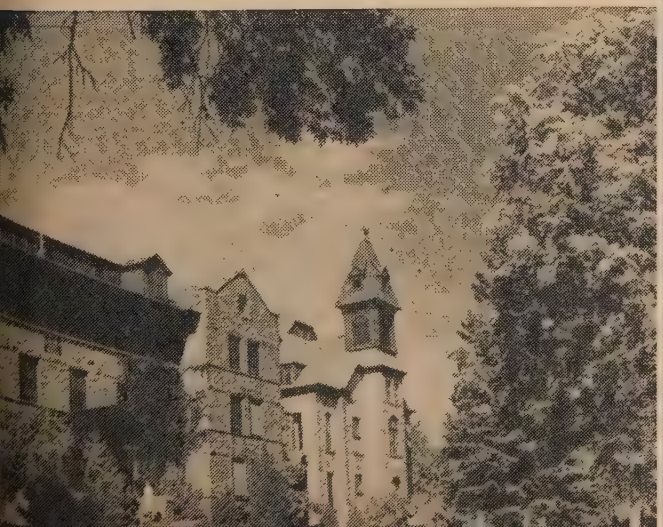
Above: From the beginning one is reminded that to enter is to be "initiated" into this new world, to find for one's self the "shape of things to come."

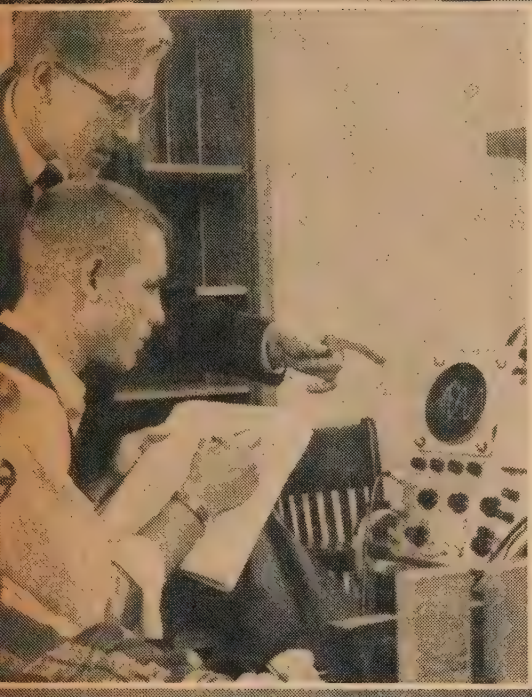


2. *Right: It is to become aware that in this world, the best of the old is in the new.*

Below: And the best of the old is always new.

4. *Lower right: It is to discover that a heritage of two worlds has blended together to produce a spiritual and academic setting filled with vigor, strength, and promise.*





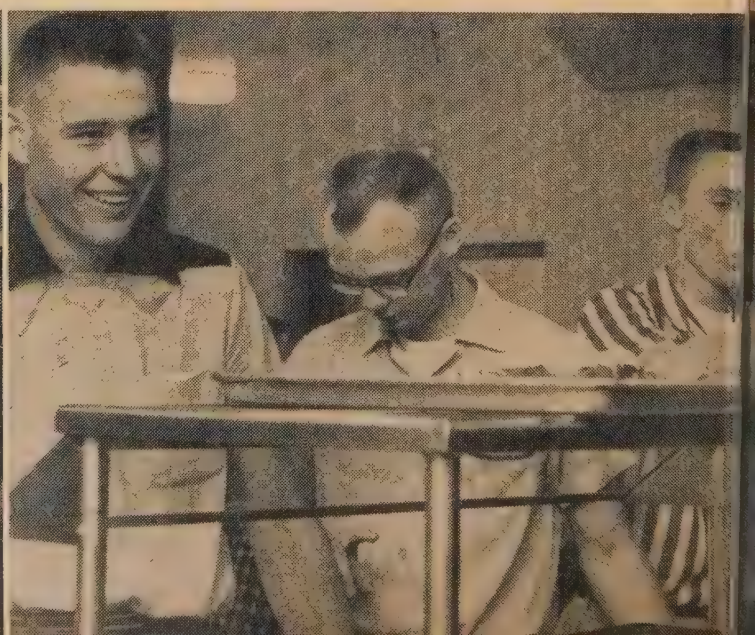
5. *Upper left: It is to plunge into the world of ideas which release one's mind even as those same ideas seem to engulf the mind in a printed profusion of profoundness.*

6. *Above: And to find oneself s rounded by the challenge of c centration and endeavor of oth who would also discover.*

7. *Left: It is to be carried away into new sights and sounds of new worlds which up until now had remained silent.*

8. *Lower left: And to be carried into the sounds of a new silence which has its own companionship of the spirit.*

9. *Below: It is to discover that ir spersed in this new world wonderful enchanted isles w bring joy to the body.*



10. *Above: And laughter to the mind.*

11. *Upper right: And companionship to the spirit.*

12. *Right: It is to discover that there is also struggle, struggle of the body.*

13. *Below: And of the mind.*

14. *Lower right: And of the spirit.*

15. *Upper left: But through this struggle, under the all embracing symbol of the cross.*

16. *Above: Comes a maturity, a readiness to begin anew.*

17. *Left: So whether one looks back in humor and in sentiment at those wonderful days gone by.*

18. *Lower left: Or looks forward to the challenge of building into the time and space which future brings.*

19. *Below: There is the assurance through these colleges and schools The American Lutheran Church coming new faces, which break barriers and declare with a new sitivity and awareness, "To God the Glory."*

Studies in the Book of Genesis

One in a Series by C. L. Bruland

As a pump-primer reread the "Introductory Guide" (LUTHERAN HERALD, February 23) in order to help you rify your aims in Bible Study and in order to freshen ur awareness of tools that help in Bible Study. Then oceed:

1st Reading Suggestion: (a) Review Gen. 1-25, and ve names to each chapter. Do this on paper and think rough the development of the story. (b) Read Gen. :12-18 which is the 7th of the 10 units of Genesis. he first born of Abraham is called; nonetheless, as- ciate Gen. 16:1-16 and 21:13, 18 with Gen. 25:12-18.) The next unit, the 8th, is Gen. 25:19-35:29. How- er, it is suggested that you first construct an "Isaac ory." Read from Genesis 21:1 to 35:29 for any and information you can get on Isaac. This story may ove to be a surprise to you. How many settings on aac do you find from birth to death? What age in- cations are there? Converse carefully with, and im- ine the "Promise experiences." (There are 2.) Put ese promises on paper. Ask yourself these questions llowing your study. Why does Isaac get so little treat- ent? Was he weak or strong? What do you think his wife? What kind of a job did the parents do in e rearing of their children? What can you say about od's relationship to Isaac? During the long years of ence—Gen. 28:5-35:29—what was Isaac doing? Would be possible that Milton's Sonnet "On Blindness" uld be descriptive here? What else?—a life of inter- ssion?

2nd Reading Suggestion: Read the "Jacob Story, Gen. :19-35:29. (a) Find within the story at least 14 set- gs, and write out, e.g., (1) Birth, 25:19-26; (2) rthright, 25:27-34, etc. By imagination try to sense s actions, his deep-seated fears, his struggles with an *and* with God, his deceit and his being deceived.) Above all ponder two things: (1) examine carefully s family life with his four wives and twelve sons. rite out data about each of the 12 sons as follows

ON	MOTHER	NAME MEANS	ADDITIONAL REMARKS
euben	Leah	"See, a son"	"Because the Lord has looked upon my affliction; surely now my husband will love me."

9:31-30:24; 35:18); Recognize that the mandrake in en. 30:14 is known to be a mind aphrodisiac and an eged aid to conception. Now, what can you say about eir family life? What does the naming of the children l you? In fact, speculate how the children growing in this atmosphere will turn out.

As you read the remaining chapters of Genesis check on how you fare in your speculation. (2) Study the practicing of deceit. There are at least 11 specific instances of deceit or supplanting. Jacob and his mother are involved, as are Laban, Rachel, Jacob's sons, especially Simeon, Levi, and Reuben. On the one hand you sense that these people in their behavior were but children of their times, "conformists." On the other hand one can easily sense how Jacob tasted of the awfulness of deceit and was purified at last by the grace of God.

3rd Reading Suggestion: Has the "Jacob Story" seemed to you to be a rather ugly story about a rather disgraceful man with a boldly cunning mother, and did not the man Jacob, in time, have a rather disgraceful family of his own, and one that lived in treacherous times? A "yes" answer could be given to this question save for the fact of God. The God of all Grace and Promises turns this potentially ugly story into one of deep and awesome beauty. Jacob has four significant spiritual experiences involving God's Promises (and God's Character). Find them and write them out. Be certain that you are exact in recreating (imagining) the (what? when? etc.) and the places (where?). What happens at Bethel, for instance? How often? In between Bethel experiences, what takes place? Meditate (wrestle with it!) and find the Secret of God's changing "Jacob" to "Israel." Finally, relate John 1:47-51 and Romans 2:4.

4th Reading Assignment: (a) Read Gen. 36:1-42, unit 9. Get better acquainted with Esau by finding in the "Jacob Story" 7 Esau-references. Are there reasons for Esau's being culled? Take note of the prophecy and fulfillment in respect to Esau and his descendants. Also read Romans 9:13 and Hebrews 12:16, 17. (b) A study in contrasts is to be your concern for the moment. In music, art, and architecture contrast is so important. So it is in literature, and so it is in Genesis.

Contrast can be made between Jacob and Esau, and Jacob and Laban. Further, contrast can be made between Joseph and his brothers. Read the "Jacob Story" and the "Joseph Story" (Gen. 37:1-50:26) for any information given about the 11 brothers. Get to know them and what they did. Can you sense growth with any of them—say, Judah? With this study of the 11 brothers and what you can quickly observe about Joseph, do you find real contrast?

5th Reading Assignment: Read the "Joseph Story," Gen. 37:1-50:26, the 10th and final unit of Genesis. In this assignment you will have to be on your own. See what you can do with it.

Mailer Among the Moralists

Pot and Kettle

On a recent visit to Chicago, Norman Mailer, author of the best-seller *The Naked and the Dead,* expressed himself on America. His bitter conclusions: Americans are sex-obsessed and politically timorous; idealism is dead. Only idiots believe in anything. It was quite a mouthful, even though Mailer has implied the same things in several of his works. More significant, however, than this cascade of opinions was Mailer's role as an outright moralist. He has joined the older mastodons: Lewis, Dreiser, Mencken. From now on we may expect fewer novels and more sermons.

Moralists and Immoralists

It is, of course, some relief that Mailer lines up with the moralists. Some years ago it was fashionable among novelists to proclaim oneself for immoralism. (Witness Andre Gide and his sad-eyed fraternity who made religion out of vice.) Mailer is a Harvard man and perhaps there is some faint trace in him of Cambridge Puritanism. In any event, much of our public and private life is so rotten that we can send recruits to the sanitation department. We welcome Mr. Mailer to the ranks.

Furthermore, we can now read his novels, including *The Deer Park,* with greater discernment. We shall understand better Mailer's preoccupation with sex in the novels. It is not, like that of Americans in general, *obsessive,* but truly clinical. Americans in the mass have a sickly interest in the subject. But Mailer's interest, by his own confession, is objective. He is a moral surgeon in mask and gloves.

Disgust

So far, so good. But while I do not question the sincerity of Mailer's moralism, I question its cause. It appears that his fervor arises not so much from a pure heart as from satiety and disgust. He belongs to the melancholy family of Roman satirists of the first century. They were critics by virtue of long hang-overs and headaches. Their elegant snarls rose from silken cushions on which they were sprawled after a bad night. Petronius Arbiter is an example. His *Satyricon* is a bawdy, rough-textured work on Roman society in decay. It is also weary and very bitter. It is possible to find a moralistic edge in the *Satyricon.* Some things revolt even the urbane Petronius. Not many but some. But the book's worst character and the author are morally very far apart. The same thing may be of writers like Juvenal and Persius.

Austerity

The moralist of disgust differs from the pure mor in his inability to leave the thing he hates. Like dog of Scriptures, he returns to his vomit. With pure moralist it is different. He looks upon vice with weariness but with austerity and with hor Tertullian is such a man. He literally screams at Sometimes he sounds as if he were afraid not of ugliness of vice but of its beauty. And this makes not quite reliable. Like Savonarola, who appears to been fascinated by cataloguing the forbidden deli of Florence.

Triumph

There is, fortunately, a happier kind of morality springs not from the contemplation of evil but from encounter with Living Goodness. It is nourished by a pathological weariness with, or fear of, evil by a newborn love of the good. By life and no death. "I live, yet not I." It hates evil not becau is boring or perilously attractive but because it des those for whom Christ died. And it makes its rec ing with evil not by strumming the guitar of self but by "filling up the sufferings of Christ" in lowl and gladness.

If America was once idealistic, as Mr. Mailer cl it was because deep at its roots it was being nour by this kind of grace. It is, alas, something about v Mr. Mailer and many of his contemporaries see know nothing. No more than Petronius who, hounded by Nero's police, opened his veins in a bath. That was in 66 A.D. Two little years afte martyr blood of Peter and Paul had been shed b same emperor. Two kinds of bleeding and two of dying and two kinds of morality as far apa Heaven and Hell.

For the Family Altar

J. R. Hestenes

ward the Second Sunday After Easter — *His Shepherding*

The Epistle: 1 Peter 5:1-4 • The Gospel: John 21:15-25

Monday, April 25

PROVIDENTIAL

Psalm 23:1

he Lord is my shepherd, I shall not t.

ot that we want to change the Scrip- but for the sake of little children, hould add a little word: "The Lord y shepherd I shall not *be* in want." makes it fully understood that this herd provides for the needs of those follow His leading. The care is onal, and it is no selfishness that we ld lay claim to the "my" because s has said that He knows His sheep His sheep know Him. There is a security in the fold that is under care of this Shepherd, for the pro- n He makes is real; it is no empty ise.

hank You, dear Jesus, for finding and rescuing us from the shepherd- life. When we have You we have all eed, for You are mindful of all our ts; with You there is forgiveness, is life, and a door opening to serv- Amen.

Tuesday, April 26

THE COURSE OF LIFE

Psalm 23:2

He makes me lie down in green pastures, he leads me beside still waters.

Here is a word for those who know that Christ takes an interest in our lives here and now. He does not stand at the end of our days awaiting our arrival, He comes into our experience when we have been given faith in Him, and He continues with us through the course of life. Life with Him is lived in green pastures, the verdant setting of the abundant life. The still waters of Christian experience satisfy the deep, inward needs of the soul. Those who follow His shepherding are given a true sense of joy, and they are thankful for the gifts He bestows in answer to all earthly needs.

Grateful am I, blessed Shepherd, for the good things of life that are mine to enjoy. I acknowledge these as gifts from Your hand. They are the green pastures and the still waters You provide out of Your grace, that I shall prosper to Your glory. Amen.

Wednesday, April 27

SOUL CARE

Psalm 23:3

He restores my soul. He leads me in paths of righteousness for his name's sake.

The soul, man soon learns, cannot be left neglected, if man is to have peace. For without things being properly cared for within the man, things cannot be right with the man in other respects. Much of the misery, nervousness and lack of good feeling that people experience can be traced to the absense of peace with God. The Shepherd knows the inward, the spiritual needs of His sheep and keeps them well supplied. Through the Word and the Sacrament we are fed. The paths of righteousness, the endeavor to live in obedience to His will, bring peace.

Jesus, Lover of my soul, stay with Your servant and sustain me with the nourishment of Your Word and Sacrament. I can have no good feeling unless I have good feeling in my heart. I cannot be at peace unless I have peace within. In Your Name, Amen.

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Thursday, April 28

EVEN THOUGH

Psalm 23:4

ven though I walk through the valley he shadow of death, I fear no evil; thou art with me; thy rod and thy they comfort me.

he word here is not "except," it is n though." This Shepherd does not pear when the going gets rough, nor He hide when things seem to be out and. Never can it be said that Jesus rs all our needs except our greatest. en though," is the truth that keeps ng through. Even though I die His herding continues; it is effective even at passage from this life to the next. e is comfort in His rod and staff. prove themselves under the severest of all.

'e thank You, Good Shepherd, that have provided care for us in all of experiences; and that, because of r rod and staff, Your promises and r forgiveness, death has lost its sting. h us to be happy and thankful for r love. Amen.

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Friday, April 29

IN THE MIDST

Psalm 23:5

Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil, my cup overflows.

The love and the care of the Shepherd comes to us in the midst of our lives; while we live in a restless world, with Him we have rest; while Satan seeks to do us harm, the Saviour bids us "Watch and pray." While we endure life's hardships and disappointments, we still have the assurance of that which endures. While we sorrow we may still look up and through our tears behold the loving Father. The provision the Shepherd makes is not just enough to take care of us, it is much more, it overflows.

It is this, O Jesus, that fills us with courage and unbounded joy and thanksgiving. How well You steady our feet on the winding and stony path of life! In the midst of a turbulent land we have quiet and peace. Praise be Your Name! Amen.

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Saturday, April 30

THE PROMISE

Psalm 23:6

Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord for ever.

Here is a confidence that cannot be taken away from those who know the Shepherd. We do not know what tomorrow will bring, but we know that Christ will be in it and all shall be well. Christ takes no "vacation" from His leading; it will continue with each of His sheep until is reached the end of life. Then what? Then comes the eternal home in the presence of God and all the saved. This home has been prepared by the Shepherd Himself who also prepared the way by laying down His life for the sheep.

Gracious Father, we pray that all people shall know the Good Shepherd, for everyone has need of His leading. Life is ever unbearable and pointless lest the Shepherd comes to provide safe care. May we, who know the Shepherd, speak of Him in gratitude and praise. Amen.

Three-Year Study of Ministry Set

A nationwide series of "conversations" on the nature and practice of local and specialized ministries will be held during the next three years under auspices of the National Council of Churches. Taking part will be theologians, pastors, historians, educators, vocational guidance experts and officials of denominational and interdenominational bodies.

The program will be launched May 20-21 at Western Theological Seminary (United Presbyterian), Pittsburgh, Pa., with the first of seven regional "pastor-professor" conversations, said the Rev. Graydon McClellan of New York, director of the NCC's Department of the Ministry, a unit of the Council's Division of Christian Education.

Attending the meeting will be 12 clergymen and 12 divinity professors. Similar conversations will be held at the Perkins School of Theology, Dallas, Tex. (Methodist), May 23-24, and at Berkeley (Cal.) Baptist Divinity School, May 27-28. Participants will "explore some of the larger questions relating to theological basis and implications of the Christian ministry," said Mr. McClellan. Four additional pastor-professor conversations are to be scheduled, probably for 1961, at Atlanta, Chicago, a New England city, and another site elsewhere in the U.S., he said.

Another series of conversations will be held on "theology and vocational guidance," with a small group comprising theologians, church historians, secular educational leaders and guidance counselors convening for the first of these meetings in Washington, D.C., next Nov. 4-5. Other meetings in this category are scheduled for Chicago, Nov. 11-12, and New York, Nov. 18-19. These groups, which will consider theological implications in developing a guidance program with particular emphasis on church vocations, are expected to hold two subsequent consultations in the spring and fall of 1961.

About 150 denominational staff personnel specializing in enlisting candidates for the ministry, representing some 20 religious bodies, will meet next Dec. 14-17, with Green Lake, Wis., tentatively selected as the site. They will investigate, said Mr. McClellan, the "theological dimensions of vocation and enlistment, seek to develop a common expression of the philosophy of enlistment, eliminate duplication, and determine the significance of the public school guidance movement as it affects the ministry."

Baptists Schedule 'Dialogue' in Kentucky

Southern Baptists in Kentucky have invited Protestant, Roman Catholic and Jewish religious groups in the state to send representatives to a meeting here April 28 to explore the idea of future interreligious conferences.

The unprecedented action by the General Association of Baptists in Kentucky grew out of a resolution adopted by the state body at its annual meet last November in Lexington.

Called for in the resolution v annual face-to-face meetings of P estants, Catholics and Jews to dis their differences in public affairs.

Text of the resolution was inclu in invitations sent out by Dr. W. Boone, the Baptists association's se tary-treasurer. It read:

"That we acknowledge with re the mounting tensions in public aff as religious groups bring their o divergent policies and practices to b upon public life. This is especi true with reference to education health programs of our state and nat

"In order to achieve maximum derstanding among them, and to di ish abrasive relationships between tain religious groups, we earnestly pose that an annual conference public affairs be conducted on state level by authorized representa of religious bodies.

—R

YOUNG GREET THE OLD—Mrs. Lena Gerber, one of the best known senior of Toledo, on her 104th birthday received handmade birthday cards from young a Toledo Council of Churches weekday religious class. The cards with the childre art work contained such greetings as "You should thank God for letting you get 1 old," and "God has been good to you. I hope you have been good to God."

Pigeons Vs. People

If a downtown church has pigeons, it has problems.

You can take the word of Dr. Charles D. Kean, rector of Washington D.C.'s historic Church of the Epiphany (Episcopal).

Dr. Kean used to like pigeons, but he doesn't any more. There are oo many of them. They are too untidy in their personal habits and ick the middle of the morning prayer to set up a loud chorus of billing nd cooing.

So the clergyman has taken his stand against the pigeon-lovers of Washington. They have complained bitterly against a pigeon trap which e has devised that gets rid of the pigeons permanently.

In a communication entitled "Pigeons vs. People," the embattled lergyman told members of his congregation of the losing contest that ustodians of the church have fought.

"For a period of years, pigeons have been gradually taking over downown Washington," he said. "Until recently, the offensive was carried n solely by the pigeons against the people, with human response coned to the bucket and mop and muttered imprecations."

He said the church first tried an anti-pigeon repellant around its stained lass windows. After two weeks it hardened into an asphalt-like subtance which the pigeons actually seemed to prefer to standing on the old stone.

Then the church tried mechanical snakes. At first, the pigeons were errified. Then the rector said, he discovered "we had unwittingly created new kind of pigeon."

"They circle around, zoom in, and dash the snakes to the sidewalk elow," he related. "At the conclusion of Phase Two, we had to coness utter defeat for our side."

"The pigeons moved in for a more aggressive attack," he went on. Not content to roost outside the church, they moved into the ventilators. More mops, buckets, and imprecations. They also invaded the sanctuary nd launched a direct attack on the associate rector and the parish secreary."

The battlefront was then stabilized by screening the ventilators and tained glass windows at considerable cost.

The forces guarding the church also apprehended a woman who was iving "aid and comfort to the enemy" by bringing a shopping bag full f breadcrumbs to the church steps each day, scattering them for the ungry pigeons. She was finally persuaded to transfer her operations o a nearby park.

Still the pigeons continued to multiply.

The rector finally decided to rent some pigeon traps from a pest xterminating company. The pigeons, once trapped, are dispatched as ainlessly as possible.

"Since November, we have accounted for over 200 pigeons," the rector isclosed to his congregation. "But the pigeons have retaliated through ropaganda warfare."

"By 'planting' stories in the Washington newspapers, the pigeons succeeded in attracting sympathizers, and we at Epiphany have been under ontinued pressure, not only from the pigeons themselves, but from igeon lovers who have used telegrams, letters, and telephone calls."

"At this point, the war is far from over," he confessed. "Our property anager calls it a limited victory, but I call it, at best, a slightly favorble stand-off."

Lilje Says World Religiously Immature

Bishop Hanns Lilje, head of the Evangelical Lutheran Church of Hanover, Germany, said here that Christian theologians face "a huge unfinished task." The modern world, he said, "seems to have lost entirely its capacity to understand Christian categories of thought and faith."

While man has reached great heights in science, his religious life has not developed "beyond the horizon of an immature youngster of 15," the German churchman said.

Bishop Lilje, who is serving as Harry Emerson Fosdick visiting professor at Union Theological Seminary here this semester, addressed an "international dinner" at the school sponsored by the seminary's board of directors and women's committee.

Lost Capacity

Worse than modern man's religious immaturity, he declared, is the fact that "the Christian church seems to have lost to the same degree the capacity to speak about its beliefs in a manner which should convey the impression of something real and alive."

"The language of the theologians seems to have become so artificial, so self-centered and so remote from real life," Bishop Lilje said, "that one can only dream of the times when theology took the lead in the universities and was the most formative influence in the intellectual life of Western nations."

Stressing that "the scenery for Christianity has changed in our time more deeply and more fundamentally than most church people realize," he observed: "We do live, for all practical purposes, in a non-Christian world."

However, he added, it is not an "anti-Christian" age but a "non-Christian" one. "The mentality of modern man is colored by an all-prevailing atheism, not anti-theism. There is just no more room for the concept of God and, therefore, none for the Christian faith."

Citing, by contrast, what he called "the undeniable renaissance of some of the old world religions," he pointed out that Hinduism and Buddhism have gained new "vigor" and missionary zeal. One evidence, he noted, is a Buddhist Mission to Germany.

Refused Visa to USA

Dr. Arno Lehmann, prominent German authority on the history and theology of Lutheran missions, who was scheduled to lecture at Concordia Seminary, St. Louis, Mo., has been refused a visa by the East German government. No reason for the action was given.

The U.S. government previously had authorized a six-month entrance visa for Dr. Lehmann, who is dean of the theological faculty at Martin Luther University, Halle-Wittenberg, in the Soviet Zone.

Expressing regret over the Communists' action, a seminary official said that Dr. Lehmann had been asked to teach at the seminary "because of his outstanding academic work," especially in the history of missions in India and in the little-known field of Dravidology, the study of the non-Indo-European people and languages of South India.

Dr. Lehmann also planned to lecture on the indigenous art of the Christian Churches of Asia and Africa, he said.

70 Years for Suomi

Archbishop Ilmari Salomies of Finland, Dr. Franklin Clark Fry, president of the Lutheran World Federation and of the United Lutheran Church in America, and Dr. Malvin Lundeen, president of the Augustana Lutheran Church, will participate in the 70th anniversary convention of the Suomi Synod.

The convention, which will take place in Virginia, Minn., June 26-29, will feature a number of special events, including a pageant on the history of the synod and a festival of sacred music.

Members of the convention committee approved a convention pin and anniversary bulletin featuring the symbol and theme of the 70th anniversary gathering "Christ Our Sure Foundation."

Steps were also taken by the group to publish special anniversary editions of "The Lutheran Counselor" and "Amerikan Suometar," official periodicals of the Suomi Synod.

Organized by Finnish Lutherans in 1890, the Suomi Synod, or Finnish Evangelical Lutheran Church, has a membership of some 36,000 persons.

The Church is presently engaged in merger conversations with the United, Augustana, and American Evangelical Lutheran Churches which will form a new body to be known as the Lutheran Church in America.

Pastor Urges Christians in Politics

A Lutheran pastor who is one of three clergymen in Congress listed his reasons here why a "man of the cloth" should serve in the nation's highest legislature.

The Hon. Walter H. Moeller (D-Ohio), who is completing his first term in the House of Representatives, pointed to his own motivation for entering the political arena in a talk on "A Minister Comes to Congress."

In his remarks before the annual meeting of the Lutheran Laymen's Fellowship of Metropolitan Washington, he also urged all Christians to take an active part in political life regardless of their vocations.

Emphasizing the urgency of Christians being politically active, Mr. Moeller, who has been a minister of the Lutheran Church — Missouri Synod since 1936, said that "we have a basic conviction, a basic philosophy to give to the world today."

"The time has come," Congressman Moeller asserted, "when Christian people must be extremely vocal in all that they do, in every way of life!"

Help Earthquake Victims

A shipment of 666,967 pounds of used clothing destined originally for refugees in Morocco will reach earthquake victims there instead, it was announced in New York by Lutheran World Relief.

The shipment, valued at $63,337, was the first ever sent by LWR for distribution in Morocco. Its scheduled arrival in Casablanca on March 11 will provide aid to the 25,000 survivors of the recent Agadir earthquake.

Lutheran Chaplains Convocations Set

Five convocations for active-d Lutheran chaplains stationed throu out the world have been sched during the remainder of 1960 early 1961.

According to the Rev. E. O. Mid executive secretary of the National theran Council's Bureau of Ser to Military Personnel, two of the vocations will be held overseas three in the continental United St

"All will feature discussions on ters of current interest affecting theran chaplains in addition to usual sessions of a devotional study nature," he said.

Overseas the meetings will be at Berchtesgaden, Germany, May 20, and at Tokyo, Japan, June 2

In the U.S. the first convocatio scheduled for Washington, D. September 27-28, followed by D Texas, October 25-26, and San F cisco, Calif., January 17-18, 1961.

Mr. Midboe pointed out that overseas convocations will be jointly with the Armed Services mission of the Lutheran Church— souri Synod.

Convocation lecturers will be George Hall, director of the Luth Student Foundation at the Univ of Minnesota in Minneapolis, Berchtesgaden, Germany, and the W. A. Buege, pastor of Chris theran Church (Missouri Synod Minneapolis, for Tokyo, Japan.

All three U. S. convocation chaplains of participating bodies National Lutheran Council wil Dr. George W. Forrell, profes systematic theology, Chicago Lu Theological Seminary, Maywoo

There are presently 294 Lu chaplains on active duty, accord a recent statistical report relea Secretary Midboe.

The United Lutheran Chu America has 99 chaplains on duty; the Lutheran Church—M Synod, 82; American Lutheran C 47; Evangelical Lutheran C 45; Augustana Lutheran Chur United Evangelical Lutheran C five; Lutheran Free Church, and the Suomi Synod and t theran Brethren, one each.

Merged Church . . .

Augsburg Publishing House Builds Addition

erger of three church bodies to form The American Lutheran Church will n expanding operations at Church-owned Augsburg Publishing House in neapolis.

order to be ready for the increase in publishing activity, Augsburg is ning a 50,000-square-foot addition to its present plant. Construction work begin May 1.

ne addition will be built on a 155-54-foot parking lot that lies im-iately to the west of the Augs--ELC headquarters building. It boost Augsburg's printing, ware-e and office facilities by one-third, total of 155,000 square feet, ac-ing to Randolph E. Haugan, gen-manager.

ne new unit will be a basement mezzanine structure of steel and rete construction. Lang and Raug-, Minneapolis, are the architects. ne basement will contain space for llation of new press equipment n the combined church papers are ed in Minneapolis. The mezza-will house expanded storage, ship-; and mail order operations. In tion, first-floor offices of about 3,000 re feet are also planned.

augan said the estimated $560,000 will be financed with Augsburg s set aside for building expansion. ne addition was authorized early larch by the Board of Publication Augsburg's parent church body, ELC, and approved by the pub-ion board of the new united rch.

ne plant enlargement coincides union of The Evangelical Luther-Church and two other Lutheran es into The ALC. Simultaneously, publishing houses of the three ng Churches—Wartburg Press, of rican Lutheran Church, Colum-Ohio; Lutheran Publishing House, United Evangelical Lutheran rch, Blair, Neb.; and Augsburg ishing House, ELC will merge to the New Augsburg Publishing se. The present Augsburg Pub-g House, organized in 1898, has n to be the nation's sixth largest ous publishing house, with 1959 of $4,218,670. The Columbus and Blair publishing units had sales of nearly $3,000,000 last year.

Following consolidation next Jan. 1, the merger units will comprise the nation's fourth largest church publishing house. Church publishing operations will continue at both Columbus and Blair. Haugan will serve as general manager of the consolidated publishing unit and as executive director of the Division of Publication of the new Church.

Materials published and distributed by Augsburg range from *Christmas*—the famed American Annual of Christmas Literature and Art, founded and edited by Haugan, to books, choral music, hymnals, religious educational materials, weekly and seasonal church bulletins, church papers and magazines, and pamphlets and booklets. It also supplies films, ecclesiastical art and other church and Sunday school materials.

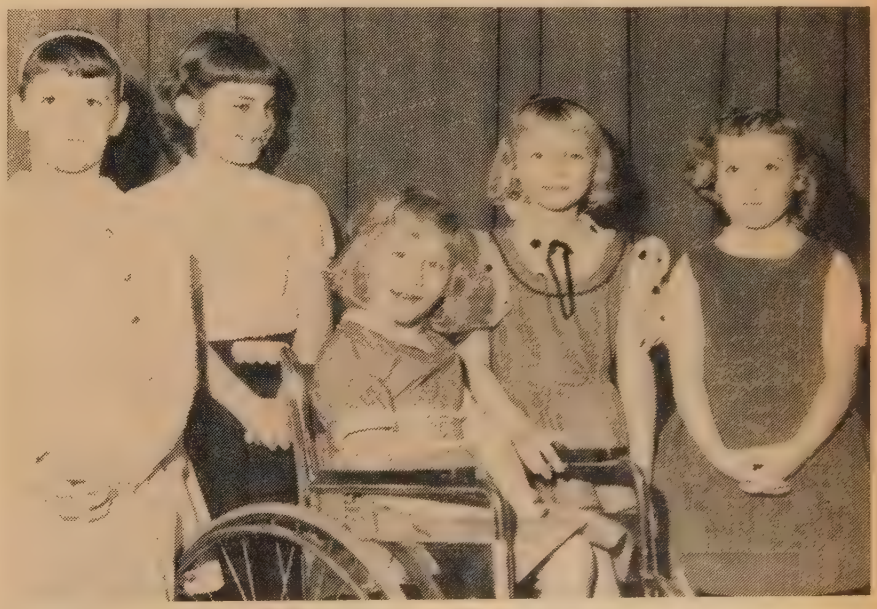
ELC Education Board, Seminary Make Awards

Pastors, teachers, and graduate students will receive some $15,000 toward advanced studies from Lutheran scholarships announced today for the 1960-61 academic year.

The Board of Christian Education of The Evangelical Lutheran Church provided $6,000 of the funds. Awards of $9,000 in scholarship funds of Luther Theological Seminary, St. Paul, Minn., were administered jointly by the board and seminary faculty members.

Dr. Sidney A. Rand, the board's executive director, said the announcement brings The ELC's awards list up to date. Additional applications will be received in late April.

Those receiving the board's scholarships, he said, include the following:
—Concordia College (Moorhead, Minn.) faculty members Warren Abbott, advance work in psychology; Rodney Grubb, in political science, and William Quenette, physical education.
—Luther College (Decorah, Iowa) faculty members Bartlett Butler, in music; Donald Pilgrim, in mathematics; and John Helms, in classics.
—John Reinertson, graduate of St. Olaf College, Northfield, Minn., in history.
—Pacific Lutheran College (Tacoma, Wash.) biologist William L. Strunk, who is writing a book on conservation,



WHEEL CHAIR GIFT—Pamela Gribble a member of a second grade Sunday school class at Milwaukie Church, Milwaukie, Ore., was recently presented with a new wheel chair by the children of the Sunday school. Money for the chair was raised in less than a month by the children through odd jobs, saving, and other efforts.

and Concordia College music faculty member Thelma Halvorsen, who will undertake summer study in England.

Dr. Rand said the following received awards from the $9,000 in Luther Theological Seminary funds for advanced theological studies:

—Duane Addison, graduating seminary senior from Marshall, Minn.

—Albert Anderson, former Concordia and Augustana College (Sioux Falls, S.D.) faculty member studying for a Ph.D. at Harvard.

—The Rev. Charles S. Anderson, formerly pastor at Madison, Wis., now studying for a Th.D. at Union Theological Seminary, New York.

—John Benson, Milwaukee, Wis., Luther Seminary graduate now at Union Seminary.

—Wilfred Bunge, Spring Grove, Minn., Seminary graduate.

—The Rev. Vernon Faillettaz, Chicago, Ill., pastor, to study at University of Chicago.

—Gerhard Forde, Luther Seminary instructor, on leave to study at Harvard.

—The Rev. Lyle Gangsei, pastor at Perth Amboy, N. J.

—The Rev. Stewart D. Govig, Pacific Lutheran College, Tacoma, Wash.

—John R. Hanson, Moorhead, Minn., graduating seminary senior.

—The Rev. Richard S. Hanson, St. Paul pastor and seminary instructor.

—The Rev. Carlyle Holte, St. Olaf College (Northfield, Minn.) faculty member on leave for Ph.D. study at Edinburgh, Scotland.

—The Rev. Roger Nostbakken, graduate of Luther Theological Seminary, Saskatoon, Sask., Canada, study at Princeton, University.

—John Quam, pastor at Henning, Minn.

—The Rev. Lloyd Svendsbye, Concordia College, Moorhead, Minn., now studying at Union Theological Seminary, New York.

Members of The ELC also received a dozen of the 43 Martin Luther fellowships awarded by the National Lutheran Educational Conference. These awards have been announced as have awards from the Brotherhood of The ELC.

Obituaries

The Rev. Alfred Forness, Everett, Wash., died Feb. 2. He was born Aug. 27, 1881 at Abercrombie, N. Dak. He attended St. Olaf College and the United Church Seminary and was ordained in 1910. He served as pastor at Billings, Mont., Winona, Minn., and Chicago and Evanston, Ill. He was editor of the **Lutheran Messenger** for 13 years. Since his retirement he had lived in Everett. He was married in 1915 to Ida Sandsmark. He is survived by his wife, a son, and two daughters.

Announcement

PASTORS AND PASTORS' WIVES PLEASE NOTE

The Choral Union urgently invites all pastors and pastors' wives who sing to form a massed chorus for the closing session of the ELC convention at Central Lutheran Church, Minneapolis, Thursday evening April 21. You are selected to voice our songs of praise at this momentous occasion. Three familiar anthems will be used. The only rehearsal will be held at Central the same evening at 6:00 p.m. Bring your music. Copies, however, may be had at the rehearsal.

THE SONGS

Thy Kingdom Come, O Lord
Christiansen, Aug. 209
My God, How Wonderful
Arr. Overby, Aug. 1097
Lift Up Your Heads
Arr. Andersen, Aug. 1109

Oscar R. Overby
Choral Union Director

WMF Conventions

La Crosse Ct., May 3, South Beef River Church, near Osseo, Wis.

Rice Lake Ct., May 3, Hope Church, Ladysmith, Wis.

Brainerd Ct., May 2, Bethany Church, Menahga, Minn.

Estherville Ct., May 3, First Church, Groettinger, Ia.

Alexandria Ct., April 26, Our Savior's Church, Evansville, Minn.

Goodhue Ct., April 28, St. Olaf College Chapel, Northfield, Minn.

Milwaukee Ct., May 12, Our Savior's Church, Milwaukee, Wis.

Minneapolis Ct., April 25, Zion Church, Minneapolis, Minn.

Montevideo Ct., April 28, Saron Church, near Montevideo, Minn.

Peace Garden Ct., May 4, First Church, Rugby, N. Dak.

Fergus Falls Ct., May 4, Elmo Church, Henning, Minn.

Sioux City Ct., April 26, Soldier, Ia.

ELC Pastors Change of Address . . .

Roy C. Hafso, Parkside, Sask., Canada

T. C. Hanson, 214 Park St., Detroit Lakes, Minn., 4-20-60

Arne Kvaalen, 239 Ferson Ave., Iowa City, Iowa, 2-1-60

Harold A. Lindberg, U. S. Penite
Lewisburg, Pennsylvania, 4-18-60

Norman Neumann, 12 First St., Yo
N. Y., 3-18-60

A. C. Odden, 1201 13th Ave. N.,
N. Dak., 3-15-60

Clarence Solberg, 333 S. Chestnut
Green Bay, Wis., 4-1-60

Gerrit Van Hunnick, 808 15th Av
Grand Forks, N. Dak., 3-17-60

Want Ads

Rate: $1.00 a line, minimum charge $4.0

For sale: 26 11′ pews, 1 9′ pew, altar pit, piano, communion set, flags as u separate, bell. Make offer. Contact N Bekkelund, Taylor, Wisconsin.

For sale: A large cottage in Ottertail ty, on good fishing lake, five miles town. Contact Eva M. Lyksett, 322 Ave., Billings, Mont.

Parish Conservation Ser

The merits of the propositions adve below have not been investigated an Parish Conservation Service assumes n sponsibility in the matter. Send you and communications to: The Parish C vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (to ad number when inquiring.)

FOR SALE

Farms

160 acre tillable, modern farm, near don, Minn.

Well improved 15 acres on edge of town.

121 acres in Alta Vista, Ia.

3 acres and 6 room modern house double garage.

300 acre modern farm, E. of North Ia.

125 acre farm with good bldgs., N Grafton, Ia.

431 acre farm with 2 modern house Northwood, Ia.

160 acre farm, near Grafton, Ia terms.

200 acre tillable modern farm, near wood, Ia.

120 acre farm, Worth Co., Ia. co tiled.

40 acre farm, black top road, cent REA line, close to ELC Church. Ex semi-retired farmer.

Small cattle ranch, near Kalispell Very good bldgs., about half household and half machinery. $2700.

Homes

Small 2 bedroom home, Northw

Large 3 bedroom home, Northw

3 bedroom ranch type house, For Ia. Stone front.

Modern 1 bedroom home, Bolan,

4 bedroom, 2 story house with Forest City, Ia.

3 bedroom, 2 story modern hom City, Ia.

3 bedroom, 1½ story modern ho don, Minn.

2 bedroom home with garage, N Ia.

Large 2 story home, Northwood able for apts.

Gifts FOR SPRING OCCASIONS

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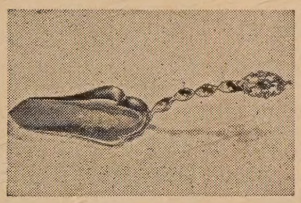

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No. 96—Cake Server, 8" long **$4.50**

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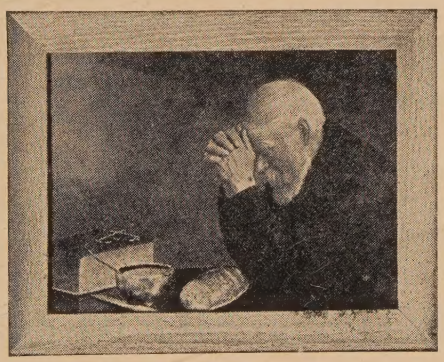
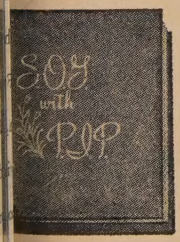
n 2½" oak scoop frame.... **12.00**





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2 bedroom house with garage, Forest City, Ia. 662-25B

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Garage, tile bldg., A-1 condition, equipment plus 2 lots. Cent. Minn. Good business. $6500. Terms. Must sell due to death of owner. 662-26C

Business bldg. in excel. condition and good location. N. Ia. county seat town of 3,000. Jr. College. 662-27C

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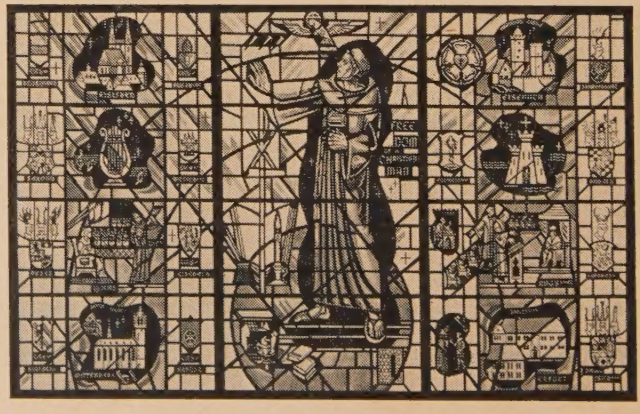

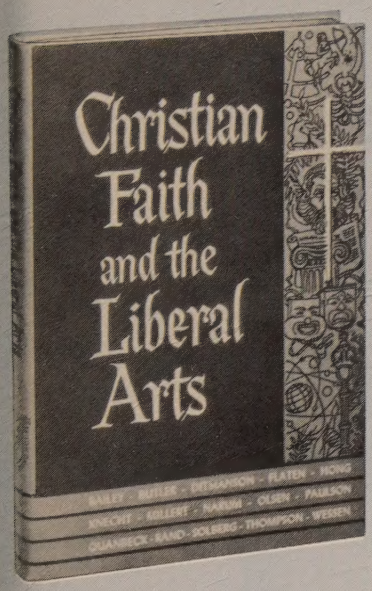

Christian Faith and the Liberal Arts

Edited by
HAROLD H. DITMANSON, HOWARD V. HONG, WARREN A. QUANBECK

Is there a Lutheran philosophy of higher education, or have the schools simply imitated secular patterns to which have been added chapel services, religion classes, and a religious "atmosphere"?

The answer comes in this stimulating discussion by a representative committee of Lutheran educators who met over a period of ten years, considering nearly every phase of collegiate education.

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This important volume is directed to all—teacher, administrator, churchman, citizen—who are concerned with the future of higher education and the relationship of the Christian church to our culture.

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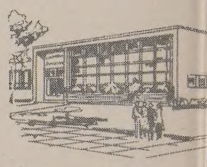

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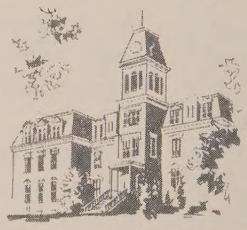

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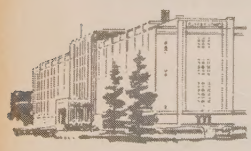

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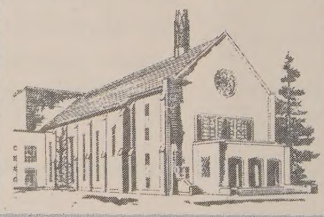

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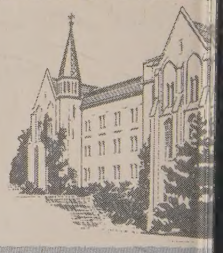

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